Harambee FLAME

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H.A.C.O. ELECTS NEW OFFICERS

On May 16th. the Harambee Afrikan Cultural Organization held its annual elections. In accordance with the organization's constitution, only the offices of chairman and sgt.-at-arms were to befilled through the election process, while the other offices are filled through appointment by the new chairman.

The membership elected David Rice as its chairman and Harold Davis as its sgt.-at-arms. The appointments made by the Chairman-elect, thus far, are: Alonzo Sturgeon, Administrative Chairman; Alan Hardin, Treasurer; and Lawrence Atwater, Education Chairman. The post of secretary has not been filled yet.

BRENDA WARREN VISITS

Sister Brenda Warren, a member of the Omaha School Board, attended the May 23rd. H.A.C.O. meeting and addressed the organization on the topic of participation in the U.S. political process and responsibilities of those holding political offices. Brenda concentrated, in this dual question, on African people and discussed the special problems she faces as an office-holder who is both African and female.

Because a late start made group discussion of the various issues raised by Brenda practically impossible(Time would not have allowed us to discuss matters at length.), we called upon our other guests to give brief presentations. James Starks spoke to us about the work and achievements of the National Alliance Against Racist and Political Repression and Yusuf Jibo of the African Students Association gave remarks highlighting the similarities between the political/economic situation of Africans in the U.S. and Africans in those countries of Africa which are still controlled, directly or indirectly, by the West.

Toward the end of our program, T.L. Hopkins raised the issue of rape and asked what a proper response should be on the part of African women in the U.S. who are raped by African men: How should they seek redress when they know that the agency of redress, the courts, is generally incapable of providing justice to either an African who is a victimizer or to the African person who is victimized?

The issue of sexual violence perpetrated by African men against African women stimulated considerable debate, most of which was conducted in the next couple of days following the meeting. Due to the rather substantial differences in opinion in regards this matter, a follow-up program has been set up and scheduled for June 6th.

Brenda Warren's presentation will be followed up as well, as it was given as part of a series we are conducting on African (African-born as well as American-born) elected officials. The series was begun by Brother Daniel Boamah-Wiafe of the U.N.O. Black Studies Dept., who lectured to us on the dynamics of leadership.

MALCOLM X: WHERE HE STOOD

(This is the second and concluding part of an article by Corbin Seavers which appeared in the May issue of the FLAME.)

On the matter of segregation, there is little doubt Malcolm X opposed it. Black conservatives, however, have tried to equate Malcolm X's Black Nationalist philosophy with racial segregation. There is no basis for such a claim because a firm qualitative distinction exists between racial segregation and Black nationalism. Racial segregation means the exercise of power by one racial group in which it separates another group from itself and controls and exploits that other group. This is an inequitable sociological relationship where political power is disproportionately controlled by one racial group.

Black nationalism, on the other hand, does

(Continued on page 3.)

FROM OTHER SOURCES

MILLIE JACKSON ENCOUNTERS PROTESTERS IN TORONTO

"Millie Jackson encountered more than 150 angry protesters when she performed at O'Keefe Centre in Toronto April 29. A broad coalition of Anti-apartheid groups were protesting the Georgia-born singer's two visits to racist South Africa....

"The promoters of Jackson's Toronto appearance were hoping to hold two shows, but only one show materialized. According to Canada's largest newspaper, the Toronto Star, the house was only three-quarters full....

"Anti-apartheid groups in Toronto have promised to protest other artists who have performed in South Africa. Helen Reddy, the Temptations, Shirley Bassey, Paul Anka, and Johnny Mathis have performed in South Africa and are slated to play in Toronto this summer...."

-from page one of the JACKSON ADVOCATE, May 12-18 edition

GRENADA

"....Perhaps the best indicator of the progress of the Grenada revolution is the recent World Bank report which notes that Grenada is one of the very few countries in the Western Hemisphere that continued to experience per capita growth during 1981. The revolution's many achievements since 1979 have directly benefitted women: Overall unemployment has dropped sharply from 49% to 14.2% at the end of 1981; and although official figures indicate that 4,000 of the 5,600 unemployed are women, female unemployment has dropped dramatically from 60% in 1979 to 20.9% currently...."

-from page 23 of FREEDOMWAYS, Volume 23/Number 1

THE F.B.I.

"....The new plan went a step further; it proposed that the FBI hand-pick a moderate black leader to put in (Martin Luther)King's place as soon as 'King has been completely discredited' by the bureau.

"The FBI's candidate to be King's replacement, the man the bureau referred to as 'the right kind of a national Negro leader,' is none other than Samuel R. Pierce, Jr., currently the secretary of housing and urban development (HUD) and the only black in President Reagan's cabinet.

"....The FBI proposal--set forth in a January 8, 1964 memo--was the brain child of Assistant Director William Sullivan....

"....As HUD secretary, Pierce has advocated supply-side policies of cutting housing assistance to the poor, causing one member of Congress to denounce him as a 'Stepin Fetchit' who has disdain for 'the black poor.'..."

-from page 7 of MOTHER JONES, June 1983 edition

PUBLICATIONS

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FREEDOMWAYS "A quarterly review of the freedom movement"

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MALCOLM

not aspire for one racial group, Black folks, to dominate or control another group of people. When Malcolm X founded the Organization of Afro-American Unity on June 28, 1964, he defined Black nationalism as, "the political philosophy designed to encourage our people, the Black people, to gain complete control over the politics and the politicians of our own community...Our economic philosophy is that we should gain economic control over the economy of our own community...Our social philosophy means that we feel that it is time to get together among our own kind and eliminate the evils that are destroying the moral fiber of our society."

How this can be equated with racial segregation and its inherent system of dominance defies common sense. Even Malcolm's support for separatism(an independent Black nation-state established in the South) during his membership in the Nation of Islam, and during a brief period following his resignation from that organization, cannot be equated with racial segregation. Black separatism is a branch of Black nationalism. Both political concepts emphasize the idea of Black people united to control their own communities.

As a preacher for the Nation of Islam from 1952 to 1964, Malcolm X referred to white people as " devils" wanting the "Black man to stay immoral, unclean and ignorant." After leaving the Nation on March 8, 1964, his views on whites and racism rapidly changed. On May 29, 1964, speaking at a Militant Labor forum in New York City, Malcolm explained, "I'm not a racist. I've never been a racist. I believe in indicting the system and the person that is responsible for our condition."

In his biography he had this to say, "In the past, yes, I have made sweeping indictments of all white people. I will never be guilty of that again--as I know now that some white people are truly sincere, that some truly are capable of being brotherly toward a black man. The true Islam has shown me that a blanket indictment of all white people is as wrong as when whites make blanket indictments against blacks."

This did not signal or mark an end to Malcolm's adherence to Black nationalism but marked the end of his practice of making sweeping indictments of whites. He did not cease to see the connection between American institutions and racism.

This essay has been by no means a comprehessive examination of the myths and lies surrounding the late Malcolm X. It has been an attempt to provoke a broader spectrum of African-Americans to scrutinize the political thought of one of the most outstanding and misunderstood individuals in Black(American) history.

I urge you to read Malcolm X Speaks, By Any Means Necessary, and The Evolution of a Revolutionary(all by George Breitman). "...whenever you occupy a position of responsibility never accept images that have been created for you by someone else. It is always better to form the habit of learning how to see things for yourself, listen to things for yourself, and think for yourself; then you are in a better position to judge for yourself."-Malcolm X

-special to the FLAME by Corbin Seavers

ANNOUNCEMENTS

This year's Harambee Afrikan Cultural Organization banquet will be held on Sunday, June 19th. at 4:30 p.m. You are encouraged to attend. For further information, call the H.A.C.O. sponsor, Scott Marshall, at 471-3161.

On Thursday, June 30th., 1983, at the Capehart Theatre(near Offutt Air Force Base), the Omaha NAACP ACT-SO Committee and the Society for Black Awareness and Cultural Achievement will present an evening of inspiring entertainment to raise funds for the travel and lodging expenses for the ACT-SO winners to compete in the national competition in New Orleans next month. For further details, contact the Omaha NAACP at 345-6227.

The Nebraska Prison Art Guild will be holding its Summer Symposium on the 23rd. of June at 4:30 p.m. at the Nebraska State Pen. Anyone is welcome, particularly artists and those interested in purchasing art. Contact Bill Roundey at 471-3161.

.....

We Are Family

THE CAGE

The wind is blowing cold
A common bird bruises
his freezing body
thrashing himself into my window
on his sad journey to warmth
and death
The sky looks silent and cold
the distant whistle of
the distant train
makes me feel small
in a world of unimportant things
The frothy twilite gives background
to the pines
and they--borrowing shadows
from one another
become a fence of thickets
miles high
miles wide
thickening with the coming night
Here I am kept prisoner
I can't get out--not ever
they who come to see me
only stay a little while
if at all they come inside
mostly
it's just curious passers by
Now through my window I can see
that the sky and trees
have become one
one black wall
and here am I
on the inside
Alone
What a lovely wintry nite.

-T.L. Hopkins

ME? LIKE A BARBIE DOLL?

Sometimes I feel
Like a Barbie doll
Sensitive!
Dipped in chocolate PRIDE
With a head full of
Licorice fro
Flavored with
A BLACK GOAL
When my string is pulled
I yell, "Help---please"
With no response to
Broken deeds
My sensuous limbs flop
Like a stiff lollipop
Then slowly melt
Into hot fudge
Waiting for an unfair judge
Full of sorrows
For tomorrows
With a desire to flee
Praying nothing will ever
Take a bite of me.

-Nilene Omodele Adeoti Foxworth

We welcome and encourage you to submit your poems to the FLAME. Share your feelings and creativity with others. Do not hide your light underneath a bushel basket. Many are in need of enlightenment.

-the editor